1:Spier E-5 (1918) 1928
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323 has burned down, the coals are raked away from the center, the pot set right side up on the ground, and buried, inside and out, in coals. A small amount of brush is then set ablaze on top of this, presumably to create a draft. After baking all day and night, the pot may be removed next morning. Only one pot is fired at a time. These vessels are said never to have cracked in firing.

Cornmeal mush is always the first thing cooked in the vessel. A [252] ladle full is given to every comer, more being cooked in the same pot as the supply wanes, in the spirit of ascribing inexhaustibility to it. Pots are supported on three stones when cooking.

Sometimes the bottom burns when cooking so that fine cracks appear, [356] although the vessel does not break. A sort of "alkaline clay,"[1] obtained from the creek bed, is smeared over the faulty spot, beyond which no further attention is required.

[439] Pottery is obtained from the Hopi for storage uses, but not for cooking.

Clay pipes (*dmdl'hâ'u*) are made of material obtained from the creek [278] bed. The bowl, 5 cm. high, is fitted with an arrow reed stem, 7.5 in. long, in one side. Cigarettes (*wdtamakwi'dlpd*) are made of cornhusk, but not of reeds.

Skin Dressing

281 A Havasupai man's sole specialized product is the tanned deerskin. [462] It is strictly a sex-limited industry, the handling of the skin from flaying the carcass to the finished moccasin or woman's dress is man's [439] work alone. It is also the chief article of trade, which is, on the whole, another male activity.[2]

The fresh skin is stretched on the ground hair side down, with large stones on the neck, tail, and legs, and with smaller ones along the edges. After four or five days of drying in the sun it is as stiff as a board. If the skin contains much fat, it is dried in the shade, otherwise it will putrefy. The rawhide is sprinkled with water until it can be rolled into a loose cylinder, in which condition it can be stored for future use for as long as three or four months, by which time the insects will have gotten at it.

To dehair the rawhide, it is tied down in the creek to soak for a day and night. Dehairing commences with the dawn the next day, not because the sun would dry the hide, but because the process is laborious.

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[1] Unidentified: the creek is heavily charged with lime salts.

[2] Cushing observes that these people are famous among other Indians for their buckskins (Id., 333. [114] fail to see any superiority over the products of neighboring tribes, or those of other North American Indians represented in museum collections.

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pot at its middle. This is illustrated for the Pima, Yavapai, Havasupai, Mohave, Cahuilla, and Southern Diegueño. Navaho jars are taller and narrow; San Carlos are said to be cylindrical with round to conical bases. Shivwits pottery is also pointed at the bottom. 171 323

Perhaps corresponding to the Havasupai custom of cooking cornmeal mush in the new vessel, the Cocopa cook it, smear it on the vessel, but throw it away,[1] while the Pima and Papago pour flour paste inside and out of the red hot pot, and the San Carlos coat it with a mixture of clay and *sphaeralcea emoryi*. [252]

The Havasupai pipe is exceptional in having a reed stem fitted in the side of a clay bowl. The nearest form is that of the Diegueño which has the clay of the bowl pinched out at a sharp angle into a short stem.[2] This would appear to be merely a bent tubular pipe were it not for a nipple below the bowl which is suspiciously like that of our own clay pipes. Elsewhere in the Southwest and California the tubular pipe is used; e.g., Navaho, Western Apache, Jicarilla, Luiseño, Washo, Achomawi, and Atsugewi.[3] It is interesting to note that the older pipes of the Cheyenne were straight tubes of bone or stone.[4] 171 276

Skins are dressed by the Navaho by a process practically identical with that of the Havasupai. Descriptions from other tribes are so meager that I do not know how far details are similar. Some of the Southwestern tribes at least do not smoke the skins, (Navaho, Havasupai, and Shivwits), others to the north do (Moapa—for whom it is a recently acquired trait,—Kanab, Uintah, Wind River Shoshoni, Paviotso, Achomawi, Klamath and Modoc).[5] Smoking is also general north of the Basin and eastward in the Plains. 171 281

Skin dressing is wholly the work of men among the Havasupai, as among Navaho, Yavapai, and Cocopa also. Zuñi men do all the sewing, and as is also customary in other pueblos (Cochiti, Hopi, e.g.) make the moccasins. In this connection we note that Paviotso men make their rabbitskin blankets.[6] On the other hand, skin dressing and working is a *woman's task in the Plains*, which suggests that in the Southwest the Pueblo idea of men weaving garment materials has been transferred to the preparation of skins by men of these tribes. 171 281 462

[1] Field notes of H. H. Lewis.
[2] Spier, (a), 344; Hoyo, (d), Pl. XI, Fig. 20.
[3] Franciscan Fathers, 287, 305; Matthews, (f), 334; Whipple, Eybank, and Turner, 47; Russell, (a), 267; Sparkman, 207, 210; Washo data from Dorsey H. H. Lewis, 1926; Dorsey, (c), 214; J. A. Mason states that the Salinan and Yanduscki used reeds, not clay or stone, but elsewhere he speaks of the Salinan "pipe" (a), 142, 168.
[4] Grinnell, (b), I, 208.
[5] Goldfrank, (b); Lewis, (f), 23697; Mason, O. T., (e), 873.
[6] Curtis, 208; Stevenson, M. C., (b), 371; Dunn, 140; Hough, (d), 70, 72.

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fetched a rattle that it might begin. While nobody objected to its performance, it apparently was not considered in order for it soon stopped. 177 535

It would be valuable to learn just what knowledge of foreign dances and ceremonies the Havasupai have. Naturally they have seen those of all the neighboring tribes, and certain elements, such as the masked figure in the yearly dance, are demonstrably introduced. But according to Manakadja, while they look on at Hopi dances, they do not participate. Further, while they once tried to imitate them, they stopped because "they did not know much." Navaho as well as Yavapai shamans have been called in for the sick. I do not know whether the Havasupai participate in the social dances of the Hopi and Navaho, but it seems likely. They take part in Walapai ceremonies and dances on a par with members of that tribe and Paiute dances have been participated in, because, it is said, they are similar to those of the Havasupai. 177 535 648 [756]

The toloache ceremony of southern California tribes is unknown. The green leaves of the jimpson weed (*smalgátú'*) are eaten, however. This makes them crazy; they crawl around, shout, and laugh inordinately. They dream of being in crowds who play and dance. Jess said that he hoed down corn, thinking the plants weeds, while under its influence. The old people warn the youths against using the drug. Leaves may be taken from any part of the plant. 171 276

Comparative Notes

The almost complete lack of group ceremonials sets the Havasupai apart from the Pueblos and the rancheria peoples to the east and south. Both the round dance and the Mohave dance are Great Basin practices. The masked dance is the sole point of resemblance to the typical Southwestern tribes. 171 796 535

The round dance is common to most, if not all, the Basin tribes. As part of the Ghost dance movement of 1890 it made its way into the Plains as well, while the earlier movement of 1870 had brought the dance into northern California and to the Yokuts from the Mono.[1] The dance as a unit (a circle of both sexes, interlocking fingers, sidewise step) is known[2] to the Havasupai, Walapai, Mohave, Shivwits,[3] Uinkaret (?)[4] and Kaibab Paiute,[5] Pyramid Lake Paviotso,[6] Washo[7], Klamath, Cosumte,[8] 171 535 [177]

[1] Kroeber, (c); Powers, 42, 381, 397 (confirmed by A. H. Gayton).
[2] My search of the literature is by no means exhaustive.
[3] *Ghost-Dance in Arizona*, 66; Lewis, (i), 302.
[4] About 1880 according to a Havasupai informant.
[5] Seen in 1872 by Dellenbaugh, 178.
[6] Lewis, (i), 305.
[7] Girls' puberty dance (information from Doctor R. H. Lewis, 1926).
[8] Reagan, 60.

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171 535 erned they may have obtained the dance from the Mohave at a much later date than the mourning practices.

171 276 The trifling use to which the Havasupai put jimpson weed hardly suggests its place among the southern Californian tribes. It is essential to the initiation ceremonies of the Yokuts, Salinan, Kawaiisu, Luiseño, Dieguеño, Juaneño (or Gabrielino), Cupeño, and Cahuilla.[1] But it is not confined to use in the toloache cult even in southern California: the Mohave and Chumash know it and the Yokuts and Cahuilla use it for curing broken bones. This suggests the Zuñi who apply it externally to wounds.[2] They also use it as a narcotic, to commune with the dead, and to obtain visions of thieves. The Navaho also evidently use it for detection.[3] Walapai shamans prophesy while under its influence and the same applies to the Aztec, who also used it ceremonially, if Safford's identification holds.[4] It is also known to the White Mountain Apache and Paiute, and is a source of power for the Tepecano.[5] Either of two possibilities is open; that the Southwestern use represents an attenuated form of the Californian initiation ceremonies, or, as seems more likely, that it is part of a general use of the plant which was locally connected with the boy's initiation rites in southern California.

171 534 Some facts suggest that the double-headed drum of the Havasupai has a limited distribution. The Zuñi, Hopi, apparently Nambé, Pima, Maricopa, Huichol, and Wind River Shoshoni make similar double-headed drums of cottonwood logs. In the same area the Navaho use only a cooking pot with a skin stretched over its mouth or an inverted basket. At least the drum is not a Californian instrument.[6]

The looped drumstick is not universal. It is recorded as used by the Navaho, Western Apache, Hopi, Zuñi, Shoshoni, Mandan, and Tlingit.[7]

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[1] Kroeber, (f), 6, note 17; (a), 85; (c), 314; Mason, J. A., (a), 169; Sparkman, 221; Spier, (e), 316-321; Barrows, in Robinson; Gifford, (a), 190; Harper, 343.

[2] Stevenson, M. C., (b), 285-7.

[3] Parsons, (a).

[4] Bourke, (d), 165; (e), 455; Safford, 330, 332.

[5] Hrdlička, (f), 25; Palmer, 630; Mason, J. A., (d), 142.

[6] Hough, (e), 278, 294; Goddard, (c), 2nd ed., 108; Brown; Russell, (d), 167, states that only an inverted basket is used; Lumholtz, (b), 318; Lowie, (a), 206; Franciscan Fathers, 299; Guernsey, 326; Matthews, (b); Spier, (e), 340.

[7] Franciscan Fathers, 299; Bourke, (e), 462; Stevenson, J., Fig. 551. A Zuñi specimen is in the Anthropological Museum, University of California, a Shoshoni one is in the Museum of the American Indian, and a Tlingit in the Washington State Museum; Densmore, 5, Plate 9.

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and the forefinger of each hand filliped against the thumb, first the right, then the left. This simulates the sounds of the slipping string and the slap of the feathers on the bow.

On meeting a stranger or a long-absent friend, the Ha-va-su-pai grasps him by the hand, moving it up and down in time to the words of the greeting; and, as he lets go, lifts his own hollow palm toward his mouth, then, with a sudden graceful motion, passes it down over his heart.[1]

Running is indicated by doubling the arm, fist clenched, and working it back and forth vigorously at the side. To show wrestling, the forefingers are half locked before the breast and slowly rocked forward and back to indicate two men struggling. Trading is shown by holding up and crossing the forefingers, occasionally tapping them together; eating, or an invitation to eat, by placing the tip of the crooked right forefinger between the lips.

The wink is not used significantly, nor is it always comprehended. An injured finger is not thrust into the mouth. The Havasupai do not whistle.

Girls and women cover the mouth with the hand or a corner of the shawl when embarrassed or surprised.[2]

A yawn is covered with the back of the hand.

Women when washing their hands, wring them together, then suddenly opening the prone fists, fling off the excess drops from the extended fingers.

When women (sometimes children and less frequently men) are vexed, scorch their fingers, etc., they say *dá, dá, dá* rapidly.[3]

It is customary when fumbling for a continuity of ideas, to repeat a word almost as though stuttering.

Enjoyment of a meal, as by a guest, is shown by loudly smacking the lips from time to time.

Smoking is but moderately indulged in by the older men today, which may be presumed to be the general situation in former times. These men smoke cigarettes with a long puff and a loud closing of the glottis, much to the amusement of their juniors. It is merely a matter of leisure-time indulgence and has no ceremonial significance.[4] I do not recall learning that women smoke.

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[1] Cushing, (a), 555. I have never observed the second part of this greeting. Cushing may have misinterpreted a Hopi greeting here.
(Also Yavapai (Corbusier, 558).)
[2] Compare the Paiutes in, in, in [Lowie, (a), 204.]
[3] No shortage of tobacco or smoke are made. Tobacco is not shown

3:James T-5 (ca. 1900) 1903
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787 the spirit of her husband, "Tom, heap big Supai chief." And, strange to say, in these exalted moments she invariably spoke in the crude English her husband had taught her and of which she was very proud. Pointing into vacant space, with glaring eyes and excited voice, she would declare that she saw "Big chief Tom. He come back to see me. O Tom! Tom! I see you." Then turning to her friends and others around, she would shriekingly ask, "You no see? You no see?" And thus she gained her name, Yunosi.

276 787 Thinking that perhaps the Havasupais used some herb, drug, or intoxicant, similar to opium, hasheesh, or the stramonium (jimson-weed) which the Navahoes use to produce similar frenzies and visions, I took some of this, which they call smal-a-ga-to-a, and asked several if they ever used it. In every case the answer was a sharp "No! Han-a-to-op-o-gi," and one Havasu informed me it was "very bad. All same white man's whiskey." Indeed, such has been the excellent teaching they have received from their ancients, and the tenacity with which they, as a people, have adhered to it, it may be safely affirmed that the Havasupais use [273] no noxious drug, or fermented or intoxicating liquor, and that they do not know any processes by which they can be made.

756 The ways of the Havasupai medicine-men are similar to those of fakirs in all lands and ages. I have seen Rock Jones, after examining a patient, jump up and excitedly exclaim: "I can see into your head and all through your brains; down your throat and into your stomach, through your kidneys, bladder, and intestines, and you are sick, very sick, very heap sick. But I am a good medicine-man. I can cure you sure, I can cure

132 slopes where storage granaries were located and where some families occupied caves and rock overhangs until 30 or 40 years ago. The humidity of the canyon makes the comparatively warmer temperatures there less tearable than those on the plateau. This, along with the scarcity of fuel, combined to make the plateau the favored winter abode.
[361]
[221]

137 Botanically, the plateau and the canyon floor represent the extremes within the Sonoran Life Zone. On the plateau, clumps of juniper predominate along with stands of western yellow or ponderosa pine and pinyon pine. Nearer the canyons, trees give way to sagebrush, grasses, yucca, and a variety of wild food plants including mescal. Prickly pear, yucca, mescal, and some of the other food plants of the plateau, are also found on the Esplanade and at lower elevations. The change in vegetation is a gradual one from canyon rim to floor, with desert plants predominating at the lower elevations. Acacia and mesquite, Mormon tea, agave, prickly pear and other varieties of cacti, yucca, salt brush, and numerous grasses from which seeds were harvested, are found at elevations a few hundred feet above and below the
[372] canyon floor. Dense willow thickets border Havasu Creek, and this was the predominant fuel plant in the canyon until introduction of the cottonwood as a winter fuel source in early reservation days. Watercress in abundance and many flowering plants grow along the creek bottom and the irrigation ditches. Below the farm area, in places where the stream is impounded behind travertine terraces, cattail and other marsh plants abound, while only a few feet
[276] away the usual desert plants make a sharp contrast. Datura (jimson weed) is scattered everywhere in the canyon's sandy soil; the Havasupai have experimented with it as a narcotic but have rejected it.

133 Reservation farms occupy the canyon floor, which is 1/4 to 1/2 mi. in
361 width. Houses are located on individual farms throughout the area. Fields
312 lie on both sides of the creek, occupying about 140 acres of arable land. Fruit trees, still productive, and scars of abandoned fields mark an area below the village which, until about 20 years ago, was well populated. The canyon floor drops in elevation about 150 ft. from south to north in a distance of approximately 2 mi. in the cultivated area.

487 Cataract Canyon formerly was accessible from three directions by means of a half dozen horse trails and several foot trails which entered the canyon close to the village area. Although these old trails are sometimes used at present, the Havasupai more frequently travel the improved Topocoba and Walapai trails, which are used also for packing tourists and supplies into Supai.

245 Peach trees were introduced prior to 1890 (Whiting n. d., 59), and
177 the similarity of the Havasupai term for them to that of the Hopi demonstrates their Hopi origin (Spier 1948, 124). This refutes a popular notion that John D. Lee, a refugee Mormon, introduced peaches in comparatively recent times. Other orchard crops are pears, apricots, apples, both black and white figs,

000 shaman was called upon to effect a cure.

753 Frequent cases of diarrhea in children were thought to result from
755 the parents' eating spoiled meat or meat from an animal that had been killed by a predator. Shamans had to be told the particulars before attempting to cure.

Preventive Medicine

751 The Havasupai had few concepts of preventive medicine. Strips of porcupine skin with the quills attached occasionally were worn on a hat or on the back of the shirt over the shoulder to ward off illness. A sharp piece of obsidian worn as a pendant was thought to be similarly effective. No decoctions were drunk, no physical exercise was indulged in, and no precautionary ceremonies were employed as preventive medicine. No [342] care was taken to hide hair or nail parings nor was any significance at- [825] tached to them. Babies' hair, however, was not discarded on the ground; [761] should a bird make a nest from it the infant might die.

Medicinal Therapy and Contraceptives

757 Only a few plants and minerals were thought to have therapeutic value, and these were used primarily for minor dermatic inflammations. [See also Spier, 1928, 285.] Sap from stems of the willow was applied to pimples. Grass ashes were sprinkled on any type of open sore. A pinch of salt, either dry or dissolved in water, was blown on sore eyes. Needles of the Douglas fir were boiled and the liquid drunk to stem excessive bleeding from an injury or during menstruation. Tea made from the leaves of Ephedra or juniper was taken for diarrhea.

276 [We were unable to obtain any data concerning the importation and use of peyote. All informants denied it. Iliff (1954, 104-5) discussing the period just prior to 1900, also indicated that the Havasupai "apparently had no knowledge of peyote." Her illustration entitled "Under the tent the peyote cult will hold its all-night service, followed by a feast," seems [771] not to have been photographed in the Havasupai country. Although the Walapai might have experimented once with peyote (Iliff, 1954, 54-56), the movement did not last and is not present among them today.] Jimson weed was not used in any way according to most of our informants [and this is in agreement with James (1903, 256), although Spier (1928, 269) reported [757] its sporadic use by lay persons if not by shamans]. One individual, however, remarked that the juice from the leaf of jimson weed was rubbed on red ant bites.